

The Brethren Evangelist, THE BRETHREN CHURCH PAPER, Ashland, Ohio.

The Church and Field.

Send in subscribers for the EVANGELIST now. Only 75 cents to close of year.

Bro. R. K. Binkley sends us new subscribers, and promises to send us some copy before long. He has been on the sick list, but is about able for the conflict again.

We give Bro. Mallot's report of the meeting at Millford Junction, but he has left us to guess the results of the North Manchester meetings. We will put the number of additions at that place at twenty. And there is not much guess work about it either.

The Pittsburg Commercial Gazette reporter makes a mistake in saying that it was Bishop McClure that had to make an apology to the Moderator. It was Elder Vaneman that had to make the humble confession. Another mistake was made in saying that Rev. Swigart was Principal of the Huntingdon school. Mr. Brumbaugh holds that position we believe.

Some of our subscribers having the cause at heart, order the EVANGELIST, sent to such as they think would appreciate it, for a short time, in the hope of gaining them for permanent subscribers. This is an excellent plan which we wish more of our friends would imitate. Our subscription list has been enlarged in this way and much good has been done, and much more might be done if others would join in the effort.

A correspondent of the Gospel Messenger of June 2nd, gives a glowing description of a minister and his wife who had gone off with the "dividing element" but had now returned like prodigals, etc., then follows a description of a scene of rejoicing, etc., all of which we are not disposed to call in question. But when the writer asserts that the minister was a man of superior intelligence, we beg leave to explain that he has not been a reader of the EVANGELIST for the last two years, and that is all the explanation that is necessary. Further comment would be superfluous.

DAYTON, OHIO, May 31.—This has been a happy Lord's day for the Bear Creek and Dayton city churches; and also a happy and busy day for me. Preaching and baptizing two in the former place in the forenoon, and preaching, and baptizing two at the latter place in the afternoon. There are more to follow. Bear Creek has received within the past month, four by baptism and two by relation.

E. S. MILLER.

MORRILL, KAS., May 30.—The Brethren Church here at Pony Creek, Kas., is in good working order. We realize how pleasant it is to live together in union. Four have lately been added to our number by relation. Sister Payne, from Iowa, sister Murray, formerly of Somerset Co., Pa., sisters Ella C., and Annie C. Cober, from Sabetha, Kansas. Eld. Addison Harper paid us a visit and commenced meetings on the 20th, and continued till the 24th. He is an able ex-

pounder of the Gospel truth. Saturday evening we had a love feast—and indeed it was a feast of love. It was very nearly as it should be; nearly all the members communed. About eighty communed. Several members came over from Falls City, Neb. Brethren S. C. Stump, William Fahrney, and L. Messler, were present and assisted in the labors. JONATHAN WARNER.

LANCASTER CITY PA., June 1.—I am now in this city holding a weeks meeting. Bro. J. G. Kline and wife, Sister Sallie Mentzer, of Ephrata, and Sister Frances Kling, of Leacock, have become members of the Brethren Church. The Church is to be congratulated on such additions; they are all good workers, of which fact they have given practical evidence. Sister Mentzer and Kline have been students at Huntingdon.

To-night we visit Bro. Pelhman at Conestoga, friends of ours and the church. They are dissatisfied with German Baptist rule and will identify themselves with the original stem in the near future. There is much work to be done here, remember us in your prayers.

JOHN DUKE McFADEN.

NICKERSON, KAN., June 2, 1885.—DEAR EDITOR: Our lovefeast, of May 23, is now among the pleasant events of the past, to which fond memory turns with joy. The weather was rather unfavorable, and the roads very muddy; which kept a number of the members from attending.

Our beloved brother, Eld. D. Harader, of Sumner county, was with us and wielded the sword of the Spirit, and broke to us the Bread of Life. Brother Harader is an able and earnest advocate of the truth, as taught in the Gospel, and should be kept continually in the field. There are many Brethren scattered through the West, and still a good many who are in strong sympathy with us who might be reached if we had a few bold, fearless advocates of the Gospel alone, to snatch them from the doctrines and commandments of men. On the 24th, Bro. Harader preached three able sermons to attentive audiences. May God give an abundant increase to the good seed sown. On the morning of the 25th, Bro. Harader took the train for his home; taking with him the affection and prayers of the brethren and sisters at Nickerson. Come again, brother Daniel, we need encouragement.

JACOB W. BEER.

Old German Baptist Yearly Meeting.

J. M. Mohler followed, and complimented the previous speaker and his text. It took the mind back (the text did) to the time when brother John stood upon the Isle of Patmos. He had just cleverly gained headway when he was called to the council chamber. He was followed by Jacob Kurtz of Waynesboro, Pa. He spoke of the good start the brother preceding him had made. The subject carried him back to the time when brother John was on the Isle of Patmos. What glorious promises are given to those who do the commandments. What commands? The commands of Moses? No; I do not so understand it. It means the commandments of Jesus. His remarks were mostly of an admonitory nature, quoting some indirect proof text, and then offering an exposition of it. He spoke of the songs of the blessed, but thought it was not the music that God wanted. Don't matter whether the music is so good. Wood and brass can't praise God. The

sayings of David are not for the new covenant. He went a good ways from his subject to give musical instruments a whack.

Others followed with similar remarks. There was a recess at noon, of about one hour and a half, but no dinner until four o'clock. In the afternoon there was preaching again, but I had as much as I could well digest before dinner.

After dinner, the committees were announced and their business assigned them. The following are the committees, as near as I could get them:

Sub-Committee. No. 1, Jacob Miller, Henry Provont, Wm. Buckalew, J. K. Stitely, D. Grossnickel, D. Landis, John Brumbaugh. Committee, No. 2, H. Davy, Daniel Barnhart David Keffer, Harrison Shull, Caleb Hunsacker, Noah Spittler, Lewis Hulsmuller. Committee, No. 3, Emanuel Miller, Joshua Baker, D. Z. Miller, Peter Heck, Aaron K. Miller, John Rinehart. Committee, No. 4, Geo. V. Siler, Benj. Burkett, Israel Pulsinger, Samuel Metzger, Amos Hyer, Jacob S. Metzger, Jacob Huges. Committee, No. 5, Jacob Lohman, Jacob Brower, D. J. Metzger, Philip Wolfe, Samuel Cryder, and others. Committee No. 6, Joseph Arnold, Stephen Metzger, Edward Wampler, Jacob B. Grove, D. M. Mohler, Jacob Frantz. Committee, No. 7, Abraham Miller, Samuel Puterbaugh, Wm. Shoup, Benj. Brubaker, D. L. Leer, Abraham Baer. Committee, No. 8, John Kinner, Joel Garber, Jacob B. Miller, Benj. Bowman, John Stoner.

It was announced that all the messengers were not needed to serve on committees, as there was not much business on hand.

In the evening I attended services at the meeting house where there was so much trouble about a spring. The Old Order being deprived of the use of the old house, obtained a lot just opposite the old one, and proceeded to build a new house. The German Baptists immediately had an injunction issued, intending to prevent them from building. They pretended they would interfere with their water privileges. However, they failed in their intentions. The house is up in good shape, and the water, we are told, is much more convenient for the German Baptists than it was before.

We enjoyed the hospitality of Bro. S. Filbrun, of the German Baptist church, who lives near the place of meeting.

TUESDAY MORNING.

The day opened with rather gloomy forebodings; the sky being overspread with dark and threatening clouds; but by eight o'clock, the clouds began to pass away, and the sun scattered the mists. The attendance was very large, the tent being nine-tenths full before the hour announced for opening—nine o'clock. We learned from an intelligent conservative brother, well acquainted in the community, that a fair sprinkling of the congregation was German Baptist. The families of the Miami Valley are badly torn up by the church division. Some family circles embrace the three denominations. In some places much bad feeling has been engendered, but in a general way, there is a tendency toward a more Christian liberality. It is generally remarked that there is a better feeling between the Old Order and the Brethren, than there is between the Old Order and the German Baptists, or the Brethren and the German Baptists. We were requested on several occasions to account for it. We will express our views upon the subject at the close of this report.

At 9:10, the Standing Committee made its appearance, and filed around the table, in much solemnity and dignity, as follows:

D. H. Good, Penn'a. Daniel Miller, Illinois, Aaron Frantz, Ohio. Joseph I. Cober, Ohio. Samuel Murray, Ohio. Enoch Fry, Indiana. John Hershey, Missouri. Daniel Brower, Ohio. Geo. Long, Michigan. Christian Flory, Kansas. Wm. Cassel, Ohio. Stephen Metzger, Indiana. Abraham Flory, Ohio. D. H. Bonebrake, Md.

Eld. Flory introduced the services by announcing and lining the hymn:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

This was followed by an admonition and prayer by Geo. Long, and the repetition of the Lord's prayer by D. F. Good.

Then, Acts 15th chapter was read by Aaron Frantz, in a good, strong voice. Then, Elder Flory extended liberty for remarks. Elder Davy responded. He remarked that in the Scripture read, we had authority for holding such

meetings. We are here under the guidance of the Spirit of God, and he hoped the work might be done under the instruction of the Spirit. No individual will be recognized in the business of this meeting, but the decisions will be so unanimous that it will be the mind of the whole church, as dictated by the Holy Spirit. Each individual loses his identity in the whole.

The organization was then announced by Wm. Cassel as follows:

Abraham Flory, Foreman; Aaron Frantz, Reading Clerk; Joseph I. Cober, Writing Clerk; Samuel Murray, Assistant Reading Clerk.

Jacob Mohler stated that in choosing of the Standing Committee, they had selected thirteen elders which was one more than was required, because numbers twelve and thirteen were a tie; and that this meeting should decide whether or not they should both stand. Both stood, silence giving assent.

Flory then delivered his inaugural address. He felt the responsibility of his position, and asked the prayers of the members. He was in his eightieth year, and felt a great concern for the church, and asked that all should keep its welfare in view in the deliberation of this meeting, and not speak, merely, for the sake of being heard. "When one speaks, let the others keep quiet, and let all speak to the point." He did not want to hear the name, Moderator.

He then introduced some deferred matter from last year. It was in regard to the German Hymn Book; but it was found that the committee was not quite ready to report.

Foreman Arnold announced that it had been forbidden a year ago to take reports of the meeting and that it was still not desired, and those who would do so, would do it on their own responsibility. The decision of 1882, upon the subject was read.

Article 4, Minutes of 1884 was read, referring to the publishing of the Book of Minutes, and compiling the later minutes. The committee then appointed was asked to make a report. The committee consisted of H. D. Davy, Samuel Murray, and Joseph I. Cober. Cober responded. He said the church was now divided into three parts, Old German Baptists, German Baptists, and Brethren. When we were all yet in one, all had a common interest in the minutes. He reviewed the publication of the minutes with much precision and at length. H. D. Davy and James Quinter have been appointed by the Annual Meeting to compile the Book of Minutes. They did so, and having an eye to business, had the book copyrighted in their own names. In the Church division Davy fell in with the Old German Baptists, and Quinter with the German Baptists, and hence they could not work well together, and therefore negotiations have been going on for the past year which have resulted in a transfer of all the right, title, and interest of said copyright of the Book of Minutes, of the German Baptist Church, to H. D. Davy. The consideration money was \$50. This same title Davy now proposes to sell to the Church for \$300, although he estimated it at \$350. In this he will include the compiling of all the minutes up to date. The instrument of conveyance between Davy & Quinter, and H. D. Davy, was then read to the meeting and found to be iron-clad, also covering the dissolution of partnership between the said partners.

George Long, of Michigan, expatiated his knowledge of the copyright business and the advantage to the Church of having the Book of Minutes entirely under the control of the Church. Nobody else will then have any right to publish such a work. It was agreed to accept the proposition of Elder Davy, by the "silence for consent method." Davy recommended that immediate action be taken, and that receivers be appointed to hold the deed of conveyance.

Committee No. 1, was called and offered the following business: As to whether the deacons should stand or sit when reading the Scriptures. A uniform practice is desired. The committee decided that inasmuch as there was no direct Scripture on the subject, they would make no change.

A proposition to lay the whole business on the table was agreed to.

Committee No. 2, had this: A request to avoid personalities in writing, and speaking in public, and especially in writing for the *Vindicator*, as it engenders bad feelings. Committee advised carefulness in this particular.

D. Brower thought it would be well to put this answer upon the minutes. Others thought it might as well not be

put on. The discussion developed that the query had come to the council in a roundabout way and came near meeting an inglorious disposition; but Elder Emanuel Hoover finally consented to become a sort of a step-father to it, and so maintained its honor.

Henry Saylor, of Maryland, did not want brother *Vindicator* to be too much circumscribed. It was passed by tacit vote.

Committee No. 3. Whether it is in harmony with the Old Order church and the Gospel, for a member to lead in prayer when a deacon is present. Ans. Yes, if the deacon extends the liberty, but recommended that the paper be sent back to the church from which it came. Agreed to without discussion.

The same committee also had the following: A request for the Scripture for clearing off the tables after the Lord's supper, and before the breaking of bread. Ans. We have no knowledge of any direct Scripture on the subject, but we read that God is a God of order; but it was recommended that it be left off the minutes, and sent out to the church where it originated.

A brother quoted that "While they were yet eating, he took bread," from which he understood that the two exercises were too closely related to admit of the removing all of the former before the latter was introduced.

Another said that this meant that the next thing in order he took bread.

George Long said that under the old dispensation they were not allowed to bring two offerings—sacrifices—at the same time, and hence he concluded that the first service should be put away before the second one was introduced.

Flory said that there were two kinds of bread used, leavened and unleavened, and therefore, should be kept separated.

Concluded to make no change.

Committee No. 4. In regard to change in the manner of holding the Yearly Meeting so as to have the burden of the expense borne by the whole church. Ans. Not to make any change, and referred to Article No. 1, minutes of 1884, which also declared there should be no change.

D. F. Good explained that in many places it was thought the church was too weak to hold the meeting itself, and as it was considered an advantage to a place to have the meeting, perhaps it would be well for the general brotherhood to bear the expense and then place the meetings so as to be of most advantage to the cause.

It was suggested to accept the answer of the committee, but not to put it on the minutes, which was agreed to.

Committee No. 5. A request to hold the meeting privately, and as nearly as possible like our common council meetings. Ans. Recommended to comply with the request as nearly as possible.

Wm. Buckalew thought that from this answer it might be contended that none but members would be permitted to attend the yearly meetings.

D. Brower suggested to lay it on the table which was agreed to.

(To be Continued.)

The Impossible Fellowship.

An empress of Russia once had a palace of ice built for her. It was beautiful but very cold. Its architecture and furniture and decorations were faultless and splendid to look upon, glittering like piled jewels in the winter sun, but it was utterly comfortless for it had no heat. When fire—so evidently longed for—was introduced it was extinguished, because it was foolishly wished that the fire would radiate its influence without destroying the ice. The inmates wanted to be warmed and yet retain their palace. But this, in the very nature of things was impossible. So with us; we cannot have the world and the righteousness of Christ together. And until we are willing to renounce the first for the second we are as far from being as fully blessed as the young man in Gospel.—PULPIT TREASURY.

He is the God of the individual man or he could be no God of the race.—MIRACLES OF THE LORD.